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WEEKLY REVIEW.

—The following intelligence, from an American exchange, will be received with sorrow by the many friends of Dr. and Mrs J. M. Thoburn :—

"Deep sympathy will be given to Rev. Dr. J. M. Thoburn, whose little "Ellice" died of cerebro-spinal meningitis at Circleville, Ohio, Feb. 18, aged twenty-seven months. The blow is severe, and the church which Dr. Thoburn has served so long and so well will give him a great wealth of love and sincere condolence."

With his only son sick, with what seems a fatal disease, and his only daughter, the bright, winsome little child of his later years already gone from him, he surely has his share of fatherly sorrow.

—A card from Rev. J. E. Robinson, written at Brindisi, speaks of health, pleasent voyage, and privileges of Christian usefulness *en route*. By the way, how many of us utilize all the opportunities of Christian usefulness we have? "As we have therefore opportunity, let us do good unto all men," follows the apostolic injunction, "Be not weary in well doing."

—Though the South India Conference Minutes are somewhat late in making their appearance, we challenge our brethren of other Indian Conferences to show finer Minutes than have been prepared by Dr. Rudisill at the M. E. Press, Vepery, Madras. We hope they can do so, but cannot say, as no copy of either the North India, or the Bengal Minutes have been seen by this writer. Of the contents of the Minutes, we shall have a word to say in the notices of Reports, &c.

—Canon Farrar has a strong article in the *Fortnightly Review*. He emphasizes the growing gravitation of population toward cities, and the evils growing out of it. Speaking of the population of London, he says :—

"It has doubled itself in forty-one years, while the population of England and Wales has taken fifty-seven years to double itself. The population of the outer ring of London increased fifty per cent. in the decennium 1871-81. London is now adding to her enormous population at the rate of 70,000 souls a year—a city larger than Exeter, and its dangerous plethora is swelled by the continuous influx of pauper foreigners, who almost from the week of their arrival begin to live on the rates, who help to crowd out our own labourers, and who can add nothing to the general life but unsatisfied appetites, and that unskilled labour of the poorest kind with which the labour market is already glutted to repletion.

"Were these flights of birds of prey to spread themselves over England the evil would be manageable. But they swarm in two or three limited localities, where the workers are already too many for the work. Most of them hurry up from the docks, ragged and dirty, without luggage or money, and betake themselves to the fetid area where their future lies. They must engage themselves at any price, and fourteen hours a day for the wages of an Indian Coolie is the necessary consequence for themselves and their British competitors. They rarely wash, and they sleep at night covered with the slop garments they have laboured in during the day. Inspection of the work-rooms is a farce. Vedettes are posted when the visit of the inspector is due, and on his arrival half the workers vanish."

When one thinks of what this means, of the fierce struggle for bare existence, of the vice, the fearful physical and moral atmosphere created for childhood and youth to breathe, he can but shudder for the future. Along with this massing of dense hordes of people, goes drink, gambling, and social vice. It is so in Indian cities. We see London reproduced, faintly in Bombay, Madras, and Calcutta. Canon Farrar says he sees no hope but in the Gospel of Christ. No other can be found. Let labourers be speedily sent forth into these cities.

—The following, from an exchange, calls attention to a much-neglected department of Christian living :—

"One great need of the present day is systematic giving, arising out of the systematic devotion of a fixed proportion of every sovereign to the cause of God. The ideal way is to count *all* as God's, and to administer it for Him, reserving enough only to bring up children, and to occupy the position to which we have been called. But many professing to adopt this system give less than the old patriarchs, who, in the grey dawn of religious light, were satisfied with nothing less than a tenth. It is, therefore, necessary to educate people into the higher, by beginning with the lower, and insisting that all Christians should set apart a certain proportion of their income for the cause of God, just as they set apart a certain sum for living or house-rent. Then there would be no need for bazaars and entertainments, and the constant pressure of debt on so many of our noblest institutions."

—The paper on "The Religions of India," read by Sir W. W. Hunter before the Indian section of the Society of Arts, is well worth the careful study of all who are interested in missionary problems. He affirms that Mahomedanism is not making the rapid strides which a casual reference to statistics would indicate. The great famine of 1877, while it almost depopulated vast Hindu districts, left comparatively untouched every considerable Mahomedan province. Hence the statistics of actual growth are misleading. Of the reasons why Hindus go over to Mahomedanism, Sir W. Hunter quotes Mr. T. Stoker, C. S., who writes :—

"In this part of India there has been no such thing as a religious conversion from the Hindu to the Mussulman faith. Even a solitary case might be sought for in vain of such a change of religious belief from conscientious conviction. But a certain, though small, amount of conversion is going steadily on. It proceeds from social and economical reasons, and is confined to the lower orders, and I should judge, occurs oftener among females than males. Hindus who have, for one reason or another, lost caste; women who have fallen into an immoral life; men who have abandoned their family faith for the sake of a woman of the other creed—these, and such as these, release themselves from the restraints and inconveniences of caste rules by adopting Islam. In such conversions religious feeling has no place. Years of famine are fruitful in such changes. Children or women, whose parents or relatives died or deserted them—persons of all ages, and both sexes, who were forced by distress into acts which destroyed their status—go over to a religion that receives all without distinction."

Of Hinduism, Sir W. Hunter said: "It is a social organization, and a religious confederation. As a social organization Hinduism is fundamentally based upon compromise, being a plasticity as well as a rigidity of caste, which enables it to adapt itself to widely diverse stages of social progress and to incorporate the various races which make up the Indian people."

—The work done for India by missionaries, as viewed by Sir W. Hunter, is matter for amazement and gratitude. He speaks of two distinct periods of missionary work, —private effort, and organized effort. The private effort, conducted by those solitary workers who first came, and had to seek refuge from English opposition behind the Danish fort walls of Serampur, was wonderful :

"They created a prose vernacular literature for Bengal; they set up the first steam-engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, into 31 languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared facade overlooking the broad Hooghli river, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration at the faith of three poor men who dared to build on so noble a scale."

Of the increase of Christianity in India, the following startling figures are given :—

"In 1851, the Protestant Missions in India and Burmah had 222 stations; in 1881, their stations had increased nearly three-fold to 601. But the number of their churches or congregations had, during the same thirty years, multiplied from 267 to 4,180 or over fifteen-fold. There is not only a vast increase in the number of the stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,092 in 1851, to 492,882 in 1881, or five-fold; the number of communicants increased from 14,661 to 138,254, or nearly ten-fold. The progress is again, therefore, not alone in numbers, but also in pastoral care and

internal discipline. During the same thirty years the pupils in mission schools multiplied by three-fold, from 64,043 to 196,360.

"These enormous increments have been obtained by making a larger use of native agency. A native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only 21 ordained native ministers, by 1881 they had increased to 575, or twenty-seven-fold. The number of native lay preachers had risen during the thirty years from 493 to the vast total of 2,856. These figures are compiled from returns carefully collected from every missionary station in India and Burmah. But the official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877 attests the marvellous increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was 8 per cent., while the actual rate of the Christian population was over 30 per cent. But taking the Lieutenant-Governorship of Bengal as the greatest province outside the famine area of 1877, and for whose population, amounting to one-third of the whole of British India, really comparable statistics exist, the census results are clear. The general population increased in the nine years preceding 1881, at the rate of 10·89 per cent., the Mahomedans at the rate of 10·96 per cent., the Hindus at some unknown rate below 13.64 per cent., the Christians of all races at the rate of 40·71 per cent., and the native Christians at the rate of 64.07 per cent."

—We cannot refrain from making one more quotation from this remarkable paper. Sir W. Hunter writes that there are fifty or sixty millions of human beings outside the pale of orthodox Hinduism and Islamism. Of this dense mass he says :—

"I believe that, within fifty years, these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the native religions or into Christianity."

How that ought to quicken our zeal! It rests with the societies in the mission field to decide where all these souls for whom Christ died, shall go : to Hinduism, Islamism, or Christianity. We are sure our readers will be glad of the facts and figures given above, and will be profited by them.

—There seems but one opinion regarding the speech of the Viceroy. It is a somewhat exhaustive *resumé* of the four years he has been in office in India. With a pardonable pride, he shows that it is to him the civilized world is indebted for preventing a war between Russia and England over the Penjdeh affair. His tribute to his wife, is well deserved and happily made.

—But the financial condition of the government is far from satisfactory. To one accustomed to a more economical method of carrying on government, it appears that India is heavily laden with costly offices and almost fabulously large salaries. The resources of the country as a whole, justify but moderate public expenses; but the rate of expenses now in vogue, must seriously interfere with the most satisfactory administration.

—No one resents the charge that Ritualism is Romanizing the Anglican Church more than the High Churchman. An exchange gives the opinion of Dr. Vaughan, the Roman Catholic Bishop, of Salford :—

"The Protestant Church of England has lent herself unwittingly, but truly and efficiently, to the service of the Catholic Church. There has been going on a disintegration and separation of the good from the bad, of the true from the false, and the human from the Divine. This showed itself in a remarkable manner in the rise and development of what was called the Tractarian Movement, during which over one thousand most learned, most conscientious, and most self-denying ministers and other members of the Protestant Church, after availing themselves of the liberty of that heresy, which was part of their system to examine all things and test all things for themselves, joined the Catholic Church, satisfied that that Church must be Catholic as to time, doctrine, and place. Then there arose what was commonly called the Ritualistic Movement. A few years ago the Anglican Bishops, with one or two exceptions, were shocked by the departure of the Ritualists, and the Legislature was again and again invoked to put down the Romanising tendencies. Still the practices have gone on; churches in which Ritualism is adopted are arising all over the land, under the jurisdiction of Anglican bishops, until Catholics can scarcely distinguish between such places and the churches belonging to their own communion.

"Even the great Cathedral of St. Paul in London is being turned to resemble more a Catholic Church than anything else; a magnificent altar and reredos have been erected, which could not have been more effectively designed by an architect in Rome, so perfect are the outlines and decorations. It is now only necessary to provide the relics of the saints and secure the blessing of the Catholic Church in order to celebrate High Mass."

There can be no room for doubt that the whole movement is a Romanist scheme. They are trying by cunning to gain that which has been lost to power. Why do not the leaders of the Evangelical wing of the church see that nothing but pronounced Romanism is their goal? Rome is playing a desperate game for large stakes.

—Rev. Dennis Osborne and family from Mussoorie, and Mrs. J. E. Robinson and family of Poona, sailed for America by the P. and O. steamer *Pekin*, on Friday, the 30th inst.—Rev. Mr. Osborne goes at the call of the Missionary Society, to arouse the churches to the pressing needs of India mission work. We wish them a safe voyage, and success in the Master's work.

—We note the recent death of Mr. James Clark of London, long the Editor of the *Christian World*. While fully agreeing with all the secular press is saying of his ability as a writer, we are compelled to believe that his advocacy of what is falsely called New Theology, has done grave injury to the cause of Christ. His constant attempt to explain or deny the supernatural in religion; his uniform denial of the doctrine of future punishment, so solemnly taught in Matt. 25 : 46; his indefinite utterances upon the Inspiration of the Bible, the Divinity of Christ, and the consequent reality of the atonement, have done much to strengthen the hands of those enemies of Christ who are fighting Him from without.

—It is at least semi-officially announced that Sind has been, or is about to be, attached to the Punjaub. This, if true, will leave this Presidency shorn of much territory, and many desirable offices. It surely will not be done unless compensation in territory be given from the Central Provinces.

—When men die of diseases which reflect dishonour upon them, they are said to have come to their end from some innocent malady. The following from the *Independent* would teach physicians and relatives, and newspapers a lesson in truthfulness :—

....An exchange describes the startling memorial to a deceased citizen, of Atchison (Kansas), erected in a cemetery there by his widow, Mrs. Richard Harris, who still resides in the city with her two children. The monument is a red granite shaft, and stands on a slope some fifty feet back from the main road. The image of a snake, about as large as a man's arm, is wound about it from the base to the apex. On the four sides of the pedestal is engraven, in large, plain letters, this inscription :—

"Richard Harris,
Died Feb. 13, 1877,
of Delirium Tremens,
Aged 41 Years."

—Easter! What memories gather about the day! Thought goes back to the empty tomb. We seem again to hear the surviving women asking, "Who will roll away the stone?" and to see their bewildered faces when the angel says, "He is not here; He is risen." It bewilders us yet, by its very greatness. It gladdens us by its guarantee of victory over death for all who are united by faith to the Victor. "For if we believe that Christ rose again from the dead, even so them that sleep in Jesus will God bring with Him."—Let us remember that this wondrous resurrection story has no significance except to those who die unto sin. It is only to those who are dead with Him, that the promise—"Ye shall live with Him," comes. Let us celebrate this Easter as the Risen Christ would have us as if in His company as were the disciples.

—The health of Emperor Frederick III is so precarious that Prince Wilhelm has been again authorized to sign decrees, in case of his sudden death.—General Boulanger has finally been thrown out of the French Army, President Carnot signing the writ. If it is the end of his warlike influence on Continental questions, Europe will rejoice.

—The Christian Press of America is beginning to add its protest to that of Great Britain against the iniquity of licensed sin in India. It is natural that American Christians should feel strongly concerning this great obstacle to the progress of the Gospel, seeing they contribute so largely to missionary effort in India. The *New York Independent* exclaims,—"How can the infirmities of heathenism be rebuked by a Christian teacher when, close beside him, his own Government is fostering worse licentiousness?"

—Mr. Bartley, M. P., has given notice of a motion in the British House of Commons to the effect that hereditary members of the House of Lords, who have been convicted of crime, or who have been bankrupt or guilty of conduct of such a nature, as, in the judgment of their peers, would cause public scandal, should never again take part in the proceedings of Parliament. This is good so far as it goes, but some one in the House of Lords ought now to make a similar motion with regard to those who sit in the Lower House. We regret that a certain portion of the Indian secular press has recently been persistently quoting Sir Charles Dilke as a great authority on certain matters. He ought to be regarded by every honourable man as permanently disqualified for a public leader.

—Being misled by a hasty reading of the action of the Baptist Council, we uncon-

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sciously did them an injustice in our comment week before last. The only doctrine about which difference of opinion existed was that of eternal punishment. We gladly make the correction.

NOTICES OF BOOKS, REPORTS, ETC.

THE *Missionary Herald* for March is an excellent number. It is full of facts, and helpful missionary matter.

THE *Methodist Review* for March contains some very strong articles. The first of a series of articles by Rev. J. M. Steele, D. D., on *Arminian Theories of the Atonement*, well repays close study. Some minds will be scarcely ready to accept his statement in regard to the wide difference between atonement and redemption. Rev. Dr. George S. Chadbourne has a thoughtful paper on *Probation and the Study of God's Word.* The purpose of the paper, he states, to be "... to call attention to the difficulties in the way of reading the word of God; of so interpreting the Scriptures as to learn what God has there said." These he finds to be three: 1, Those arising from human reason; 2, Human pride; and 3, Human selfishness. The article is very helpful to all who honestly desire to know what God has revealed. By far the most unanswerable putting of the arguments for the removal of the time-limit in the Methodist Itinerancy that we have seen, is furnished by Rev. Dr. O. H. Warren. Bishop Hurst contributes a learned paper on the *Memorials of the Toltec Race*, and Rev. J. D. Walsh, A. M., states the reason why the Methodist Episcopal Church is needed in the Southern States. The editorial comment is strong and timely. —New York. Phillips and Hunt. $2 50 per annum. Bi-monthly.

Two Little Maids, a translation into Marathi of a small work, originally written in English by Miss Small, of the Free Church Mission in Poona, has been prepared by Mrs. M. B. Fuller, of the North Berar Mission, Akola. "It is a story of bread cast upon the waters." The book makes excellent reading for native Christians and seekers, and will doubtless do great good wherever read. Bound copies may be had of Rev. M. B. Fuller, Akola, Berar, for 3 annas per copy.

WE acknowledge with thanks the receipt of a statement of "The scheme for affording medical aid to the women of India, originated by the Right Honourable, the Countess of Dufferin," which may be ordered of the Methodist Publishing House, Calcutta; and of the Indian Engineering Journal for March.

The shepherd in olden times played upon the bruised reeds. They were very easily bruised; but when they were bruised they were never mended. The shepherd could so easily make another one, he would snap the old one and throw it away, and get another. The Bible says it is not so with our Shepherd. When the music has gone out of a man's soul, God does not snap him in twain and throw it away. He mends and restores.

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to THE EDITOR, GRANT ROAD, BOMBAY. *Exchanges will please note this address.*

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The Bombay Guardian.

SATURDAY, MARCH 31, 1888.

THE EARNEST.

"THE earnest of our inheritance,"—that small amount of the Divine manifestation in us, which seals the Divine intention to more fully manifest Himself. But can this be? Can it be possible, Lord, that thou canst reveal thyself to us in an exceeding richness of glory that we have never seen? We have been brought so near Thee, blessed Lord. The light has been so intense; the joy and peace in believing have already been past understanding—unspeakable and full of glory: the revelations of Thy love and power and grace so tender and melting that we have prayed Thee to stay Thine hand. But this is only the *earnest* of our inheritance. O Lord, we would praise Thee. Truly Thy ways are past finding out, and Thy goodness toward us is "according to the riches of Thy glory in Christ Jesus."—Then we look upward for the bestowal of the inheritance in its fullness: for the final and perfect redemption of the purchased possession when, redeemed from physical death, we shall enter upon that incorruptible, undefiled, unfading inheritance reserved in heaven for those who are kept by the power of God, through faith unto salvation. Then "in the ages to come" Thou wilt shew the exceeding riches of Thy grace in Thy kindness toward us in Jesus. How humble this thought makes us! What are we that God should deal so with us? Poor, miserable earthly beings, with groveling desires; why should we be brought to such realms of inexpressible spiritual joy and power as are indicated here? Such knowledge is high; we cannot attain unto it.

May the Spirit so guide us that we shall not forfeit the title to this inheritance of which we have received the earnest. Then indeed we may look forward to the final revelation of the fullness of God which we could not bear now, and in the ineffable glory of that city not made with hands, find every promise yea and amen in the actual possession of the inheritance reserved.

THE BIBLE SOCIETY.

THE joint annual meeting of the Bible and Tract and Book Society was held on last Friday evening at the Depôt at Dhobie Talao, Mr. Justice Birdwood presiding. After prayer by the Rev. Mr. Abbott, Rev. Mr. Forgan read the report of the Bible Society. In some things the work of the year has shown progress. The revision of the Marathi and Gujerati New Testaments has gone steadily on during the year. The Gujerati revision is nearly completed, and is printed as far as the Acts of the Apostles. Copies of the Scriptures have been given to 271 students of the Bombay University. A larger number of Bibles were sold, than during the previous year. The character of the work done is such that results must be left to Him who has said, "My word shall not return unto me void."—The motion to adopt the report was made by the Rev. Dr. Mackichan, and seconded by the Rev. Mr. Clutterbuck. After its adoption, and the election of office-bearers for the ensuing year, the Rev. J. Wann read the report of the Bombay Tract and Book Society, from which we take the following items:—

"During the year 1887 the office-bearers of the Tract Society have had their attention largely engaged in the task of clearing the society of the large debt of Rs. 12,500, with which it began the year. Their efforts have been so far successful that at the end of 1887 the debt stood at Rs. 5,740 (anticipating the grant of the R. T. S., London,) which was not yet paid. This reduction has been effected partly by rigid economy in all branches of the business, by guarding against the importation of unsaleable stock, by an increase in local subscriptions, and by a generally increased grant from the R. T. S., London. But since 1886 another economy has been resorted to, which the committee deeply regret to find themselves compelled to practise. Vernacular publication has been suspended until the society can honourably begin again to scatter the good seed. In previous years the society had gone beyond the sums specially allotted for this work, and the money that came in had to be devoted to paying old printing bills. The committee feel deeply that they have been compelled to withdraw from their most characteristic work, but are full of hope that, by the help of the female friends of the Gospel throughout the presidency, they will be able to resume their former activity this year. The year has not been barren, however, in Vernacular publishing, as will be seen from the detailed reports, and the issues which last year fell to 164,904 rose in 1887 to 252,944, being 52,797 above the average of the last five years. It may be mentioned, moreover, that our total sales, English and Vernacular, are the largest of the Indian societies, and our prospects seemed so encouraging to the committee that they determined on a new allocation of the funds, by which the amount devoted annually to Vernacular publications has been substantially increased.

Attention is called to the local contributions which need to be greatly augmented. The public are asked to note that these contributions are used exclusively for vernacular publications. Only Rs. 1,338 were subscribed last year, which, although a larger sum than has been subscribed in any one year since 1879, is far below the needs of the work, and the ability of the Christian public in this city.

Mr. Justice Birdwood, the chairman, summed up the reports of the two societies, and, on motion of the Rev. Mr. Forgan, was accorded a hearty vote of thanks for his kindness in leaving pressing engagements to preside at the annual meeting. The proceedings were closed with prayer by the Rev. Mr. MacDonald.

THE PHILOSOPHY OF TEMPTATION.

I.

THE term temptation is sometimes used in a good sense;—meaning to prove, to test, to ascertain one's character, views, or feelings without any special ill purpose or hostile intent. But as generally used by

Christians it signifies solicitation to evil, and carries with it the idea of a trial or test with direct hostile intent—not to bring out the good that it may be approved, but to lead to evil that it may be disapprovod.

Temptation may either be pleasant or painful: it may come in the shape of flattering or threatening; it may appeal to our innate desire for happiness or to our fears; it may assume the form of an angel of light or of a demon.

In the tenth chapter of St. Paul's First Epistle to the Corinthians, some valuable principles are laid down: "There hath no temptation taken you but such as is common to man [Gk. human]: but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation make a [the] way to escape, that ye may be able to bear it." (v. 13).

It is almost universally true that every Christian supposes *his* temptations and trials to be peculiar. We find it easy to persuade ourselves that it is easier for other men to be godly and patient than it is for us. We fancy that there are limitations and hindrances connected with our individual surroundings that make our cases exceptional. We all know what this means. But through St. Paul an authoritative divine statement is communicated to us that neither our temptations nor our trials are exceptional. No temptation ever comes to man that is not common to universal human nature, and for the resistance and conquest of which God has not abundantly provided.

The apostle does not teach us that the sin which most easily besets one man will be found the besetting sin of every other man, but rather of some other men—it is not confined to the experience of one individual. The record of men's lives for five thousand years shows that their temptations and sins have been much the same all the way through. The tests, and failures, and triumphs of Abraham, Noah, Job, Moses, David, Elijah, and Peter, are repeated in an every day life. The secret of Paul's thorn in the flesh went down with him into the grave: we do not know what it was; but of this we may be perfectly sure—he was not the only faithful servant of God to whom a messenger of Satan has been allowed to approach with a specific mission of blessing in view.

No man, therefore, is justified in excusing his defeats and failures by regarding them as the reasonable outcome of his exceptional and altogether peculiar temptations. "No temptation hath taken you but such as is common to man." And this consideration should have its due weight in preventing despair on account of past failures. Other men are tempted as we are; other men obtain victory, and so may we.

Not only are we prone to consider our temptations exceptional in their character and severity, but also to regard them as sometimes, at least, beyond our strength; too heavy and severe to be endured and overcome. Paul declares that this is never the case under any circumstances. God never permits any temptation to seize or assail us that is too great for us to bear. Not long since we heard a fond, watchful mother chide a servant for thoughtlessly giving her little daughter a rather heavy load to carry. How much more will the faithful and watchful Heavenly Father see to it that His dear children are not overtaxed! He is faithful, and will not suffer us to be tempted above that we are able to bear. Were God to permit too severe a temptation to lay hold on one of His children, He would be unfaithful to His covenant. Every temptation attacks us under His loving slumberless eye. Every trial is, as it were, poised in the divine hand, weighed carefully, before permitted to assail one of His children. He knows our strength and what we are able to endure.

We may not doubt that some believers are called to endure a greater fight of afflictions, and are subjected to temptations more numerous and powerful, than others are exposed to. But they are not placed under a disadvantage thereby; for though their temptations may *absolutely* be more intense and severe, they are not *relatively* so, being proportioned by God Himself to the strength possessed by believers generally. It may be a greater strain on a child to carry five pounds than on the father to carry a hundred. One man may walk fifty miles with more ease than another can walk ten. And so a single temptation to one man may be more of a strain on him than twenty would be on another. A temptation that taxes the utmost strength of one believer to resist successfully may not disturb a stronger believer at all.

Believers are soldiers, but some have a more arduous and hotter service allotted them than have others. Some are in the front rank where the smoke of battle is thickest, sustaining shock after shock of the enemy's fiercest onslaughts: others, perhaps, are posted at a distance, waiting it may be for their turn, at the will of the general, to be exposed to fire; or engaged in some less arduous, dangerous, or important duty because of less experience and shorter service.

Instead of complaining that our temptations are many and fierce, we should rather be thankful that God has given us such strength to bear them as makes it wise to permit them to come to us, and rejoice that such a large measure of His grace rests upon us. The presence of strong temptations argues the presence of much grace. Burglars give most attention to houses where is most treasure. Satan launches his most fiery darts at those upon whom God's grace most richly rests.

We should remember also that those whom God intends to make choice agents in His service are first seasoned and prepared by strong trials and temptations. Thus in the case of Moses; of Paul also. Any piece of timber almost will do for a gate-post; but that which is used for an organ or cabinet is dried and seasoned for months and years before worked up. A piece of common cast-iron will do for an ordinary purpose; but if we want an important piece of machinery made it must be hammered, tempered and fashioned on the anvil, and put through a severe process of shaping and fashioning. God has His seasoning and fashioning processes, and will spare neither furnace, nor hammer, nor chisel, in perfecting His people for His service on earth and for their glorious destiny hereafter.

All tempted ones have a glorious encouragement: the faithful God will make the way of escape from every temptation; *the* way specially suited to the special temptation. In a succeeding article we shall present a few thoughts on this most interesting part of the general subject.

R.

Our Contributors.

THE AUTHOR OF CONVENT LIFE UNVEILED.

EDITH D'GORMAN has recently been holding a series of meetings in Australia. Her name is now Mrs. Auffrey. The *Victoria Standard* states that she received ignominious treatment at the hands of the papists. Before engaging the School of Arts for her lecture, Mrs. Auffrey had to sign a special guarantee to pay all damages that might be made by the mob. "The threats of the papists were terrible. They mustered during the day, and were distinguished by the letter "H" on the lappets of their coats. After the lecture, she was got away by a clever ruse not told to the police, many of them being Romanists.

At one meeting stones were thrown on the roof and through the windows. Cayenne pepper was thrown about the hall, and other offences perpetrated. At another the windows were boarded up, and though Mrs. Auffrey applied for an extra force, and some mounted men were in attendance, the street lamps were broken. Eggs, stones, &c., were in readiness for her on coming out; but by another ruse she again escaped with only a complete drench from a bucket of water at *the hands of a female papist.*"

Mr. F. G. Bradley writes an interesting account of Mrs. Auffrey's visit to Townville. "Asking her terms, she replied that no fee was accepted, but that the work was purely voluntary." Several halls and churches were refused. With much trouble she "succeeded in getting a very small hall on the conditions that there should be no advertisement, and the matter be kept as quiet as possible."

By a remarkable coincidence, "Father Walsh," whose name figures with more than romantic interest in Miss O'Gorman's story, met her as she with her husband and son landed from the ship. With characteristic boldness, Mr. Auffrey sent a letter and a copy of her book on Convent Life to Father Walsh. He did not dare to reply in any way to the letter, and it was read in public the following evening.

Miss O'Gorman delivered an address to ladies only. The public meeting in the evening was packed. It was estimated over half were Roman Catholic. "Her address was very telling. Father Walsh was fully exposed. Yet amidst all, not a voice was raised against her, for everysentence evidently bore the stamp of truthfulness. I would like it recorded to the credit of the Roman Catholics in Townsville that at both of Mrs. O'Gorman Auffrey's lectures, no attempt was made to create the least disturbance." Mr. Bradley states that several Romanists say that they will not again enter the R. C. Church until Father Walsh has cleared himself and his church of the charge raised against them by this escaped nun.

It is common to state that the spirit and actions of Rome have been greatly improved in modern times. Those who wish some

of the latest information upon this question would do well to read Miss O'Gorman's Book. It is on sale at the Watchman Book Repository, Bombay, 13 annas, post free. Much of the treatment which Edith O'Gorman Auffrey receives in her intrepid course of public addresses is similar to that received by pastor Chiniquy as detailed in his remarkable book "50 years in the Church of Rome."

(Communicated.)

International Bible Study.

By Rev. J. E. Scott, Ph. D.

Second Quarter. Lesson I.

Sunday, April, 1.

Matt. xxii : 1—14.

Subject :—*The Marriage Feast.*

I. Introductory.

1. Golden Text :—Blessed are they which are called unto the marriage supper of the Lamb.—Rev. 19, 9.

2. Parallel Narative : Luke, xiv : 15-24.

3. Home Readings :—

M. The marriage feast	Matt. 22.	1-14.
Tu. Invitation of wisdom	Prov. 8.	1-10.
W. Invitation of love	Rev. 22.	12-17.
Th. The wedding Garment	Phil. 3	7-14.
F. (*Good Friday*)	Heb. 10.	1-10.
S. (*The burial of Christ*)	Matt. 27.	57-66.
S. (*Easter Sunday*)	Acts. 2.	29-36.

4. *Memory verses* :—11—14 inclusive.

II. Historical.

In chapter xxi : 23 we read that when Jesus, the next day after His public entry into Jerusalem, had returned from Bethany, (v. 17), and was teaching in the Temple, the wily and now thoroughly antagonistic chief priests and elders came to Him and demanded by what authority He taught and wrought and who gave Him such authority. Our Lord perplexed His opponents by asking concerning the ministry of John the Baptist who had testified plainly and strongly concerning the advent and ministry of Christ. After this He related, to the discomfiture of His enemies, three forcible parables, viz. the parable of *the two sons,* the parable of *the wicked husbandmen,* which we studied in the last quarter, and finally, our present lesson, the parable of *the marriage feast.* Concerning these three parables Canon Farrar says :—

"He" (Jesus) "had begun the day by refusing to answer their," (the chief priests and Pharisee's) dictatorial question, and by more than justifying that refusal. His counter-question had not only shown His calm superiority to the influence which they so haughtily exercised over the people, but had reduced them to the ignominious silence of hypocrisy, which was forced to shield itself under the excuse of incompetence. Then follow His parables. In the first of these He had convicted them of false professions, unaccompanied by action, (xxi: 28-31) ; in the second He had depicted the trust and responsibility of their office, and had indicated a terrible retribution for its cruel and profligate abuse ; (xxi : 33-44 ; in the third," (the present lesson), He had indicated alike the punishment which would ensue upon a violent rejection of His invitations, and the impossibility of deceiving the eye of His Heavenly Father by a mere nominal and pretended acceptance. Lying lip service, faithless rebellion, blind presumption, such were the sins which He had striven to bring home to their conscience."

The parable related by St. Luke (xiv : 15-24) resembles this in several respects but must not be confounded with it as another version of the same. This was a stupid assertion of Strauss which has been fully met by Trench. The parable recorded by St. Luke was spoken upon the occasion of a dinner at a Pharisee's house at a much earlier period and before the Pharisees and chief priests had become so bitter against Him as to determine upon His death.

III. Exegetical.

1. *And Jesus answered.*—If the Pharisees were present this was a direct answer to them. It may have been that they had departed after hearing the first parable, (Mark xii : 13) and that this was a general answer to the assertion and aspersion of those teachers of the people in the presence of His disciples and others. It was a strong, just and complete answer to a dogmatic and bigoted question.

2. *The kingdom of heaven.*—The expression, "the kingdom of heaven" is a figure of frequent use in the Bible. (See Matt. xiii.) It indicates the rightful authority of God in the hearts of men. *Is like unto a certain king.*—There are many things in the Gospel dispensation very similar to the events at the marriage feast prepared by this oriental *Rájá* for his beloved Son. *A marriage for his Son.*—As is the custom still in India and throughout the East a marriage feast was prepared upon this important occasion. "The two favorite images under which the prophets set forth the blessings of the new covenant, and of all reunion with God—that of a festival, (Isa. xxv : 6 ; lxv : 13 ; Cant v : 1) and that of a marriage. (Isa. lxi : 10 ; lxii : 5 ; Hos. 11 : 19 ; Matt. ix : 15 ; John iii : 29 ; Eph. v : 32 ; ii. Cor. xi : 2)—are united and inter-penetrate one another in the marriage festival here." (Nast). *His Son.*—The Lord Jesus is here symbolized.

3. *Sent forth his servants.*—It was a great act of complaisance on the part of the king to *provide* such a feast, and much more so to *send forth* to call the guests. Of course, here, by the servants (*dóuloi*) is meant John the Baptist and the early evangelists. *To call them that were bidden.*—Literally *to call the called.* (Kalésai téus kekleménous). The custom was to announce the festival before hand and then on *the very day* call the previously invited guests. Certainly the Jews had been often times "bidden." *They would not come.*—A great insult especially as they were the King's subjects.

4. *Other servants.*—Here is displayed the great patience and benevolent character of the king. The Apostles at the risk of their lives went into all the world at the command of the King. From the day of Pentecost to the destruction of Jerusalem the Jews were continually invited. *Tell them which are bidden—all things are ready.*—This points to those Gospel calls *after* Christ's death, resurrection, ascension, and effusion of the Spirit to which the parable could not directly allude, but when only it could be said, with strict propriety, "that all things were ready."—(Jamieson, Fausset, and Brown).

5. *And they made light of it.*—They were indifferent scorners, worse than those who merely stayed away. (v. 3).

6. *Entreated them spitefully.*—Insulted them. *And slew them.*—This "remnant" of invited guests were openly hostile and active persecutors.—(Matt. xxiii. 37. Acts. viii : 1—4.)

7. *When the King heard—he sent forth his armies.*—The hostile armies of Rome were the executive angels of Jehovah's judgments upon the Jews—but not only they, but also the invisible powers of heaven, as Titus himself acknowledged the elements and the powers of nature. (Nast.)

8. *They which were bidden are not worthy.*—Because of their indifference, contempt and active hostility.

9—10. *Go ye, therefore, into the high ways.*—Literally, *into the confluence of ways.* The city had been burned and the servants were sent beyond it into the country, at the road crossings to seek others more worthy. *As many as ye shall find, bid.*—Here is the great call to the Gentiles. Here is free salvation. (John iii : 16 ; Matt. xxviii : 18 ; Luke xxiv : 46—47.)

Both bad and good.—This refers to their state at the *time of acceptance* of the call.

11. *When the King came in.*—He appears in the midst of his people ; He will appear at judgment. *He saw there a man which had not on a wedding garment.*—Such garments are usually provided at Oriental weddings. Recently I saw at the great *Krishna Rath* festival, at Brindaban, scores of persons following the great car who had been provided with garments by the wealthy *Seth. Wedding garment.*—"By the garment is meant that righteousness, (holiness), which those who have been called into the Messianic kingdom, have to appropriate to themselves by a change of heart through faith in Jesus Christ."—(Meyer).

12. *He was speechless.*—He had no excuse whatever, as every thing had been provided for him and he failed to appropriate.

13. *The servants.*—Not *dòulos,* but *diákonoi,* which evidently means the angels. *Bind him.*—He is utterly helpless. *Take him away.*—He is for ever excluded from the company of the chosen. *Cast him into outer darkness.*—The very opposite of the place of light and joy in the presence of the king.

14. *Many are called, but few are chosen.*—The Jews were called but because of their unbelief could not be chosen. The Gentiles are called but even among them some fail to appropriate the wedding garment. "This choice," says Meyer, "is not arbitrarily made ; but those are chosen of whom he foresaw that they would have the necessary meetness, by appropriating unto themselves the only availing righteousness.

IV. Doctrinal.

1. In this parable we see how the Lord is revealing Himself in ever clearer light as the Central Person of the kingdom, giving here a far plainer hint than in the last parable (xxi : 33-46) of the nobility of His descent. There He was indeed the Son, the only and beloved one, (Mark xii ; 6), of the Householder ; but here His race is royal, and He appears as Himself at once the king and the king's son. (Psa. lxx. 11-1.) The last was a parable of the Old Testament history ;

and Christ is rather the last and greatest of the line of its prophets and teachers than the *Founder* of a new kingdom. In that God appears *demanding* something *from* men; in this, a parable of grace, God appears more as *giving* something *to* them. (Trench.)

2. The *call* to the kingdom of God is a call to the highest honor, the highest joy, and the highest festivity. The inviting king is God; the bridegroom is Christ; the bride the Church. Believers individually are the guests; believers collectively are the bride. The guests are the subjects of the king: He might *constrain* them as servants to do the work of servants, but he *invites* them as guests and friends to partake of His honors and joys and invites them soon with *urgency*.—(Lange.)

3. "Behold the goodness and the severity of God." The *goodness* in His providing the festival, in His sending servants, in His long suffering patience, in providing the wedding garments, &c. The *severity* in His sending forth His armies, in destroying the murderers and burning their city, in casting out the garmentless man, &c.

V. Homiletical.

1. There is a *rich feast* provided for all who *choose* to come. Every Gospel message is an invitation, every refusal to accept is a rejection. God is angry with the wicked every day.

2. Two kinds of *guilt* in dealing with the invitation: (1). Contempt of the invitation: dishonouring (*a*) the king, (*b*) the king's son, (*c*) the inviting messengers. (2) Contempt of the feast itself (*a*), dishonouring the blessedness of the feast in gross carnality and service of the world, (*b*), dishonouring the holiness and consecration of the feast, in prefering the beggarly fellowship of the world.—(Lange).

Sunday, April 8.

Matt. xxxiii: 27—39.

Subject:—*Christ's Last Warning.*

I. Introductory.

1. Golden Text: Create in me a clean heart, O God; and renew a right spirit within me.—Psa. 31, 10.

2. Parallel Narrative: Mark xii; 38—40. Luke xx: 45—47.

3. Home Readings:—

M. Christ's last warning ... Matt. 23. 23-33.
Tu. Christ's last warning ... Matt. 23. 34-39.
W. Hypocrisy ..... Ezek 33. 27-32.
Th. What God requires ..... Micah 6. 1-9.
F. Acceptable service ..... Isa. 58. 1-11.
S. Prophets killed ..... 2 Chron. 24. 15-22.
S. Sincerity in service ..... Matt. 6. 1-6, 16-18.

4. Memory Verses: 37, 39.

II. Historical.

We have seen how our Lord had been repeatedly attacked by his most bitter enemies, the Scribes, and Pharisees and Chief Priests. They had fully decided to silence him by either making him unpopular with the people or by putting him to death. They were only awaiting an opportunity to bring about the latter. Time and time again did they seek to overcome Him in argument but were adroitly and skilfully defeated every time. The reference to John the Baptist and the three parables mentioned last week were quite sufficient to silence them in their first attack. But not satisfied they again, the same day upon which he related with telling effect the parable of the Marriage Feast, renewed the assault and made three more futile attempts to entrap Him in His words and bring him before the Civil rulers as a criminal. The first attempt was made by "their disciples with the Herodians" (xxii: 15—22) upon the question of the tribute money. But He so answered them that "they marvelled, and left him, and went their way." Then came the "Sadducees, which say that there is no resurrection" and endeavoured to raise a physiological difficulty with regard to that doctrine, but he showed that they erred "not knowing the Scriptures nor the power of God." And when the multitudes heard it, they were astonished at his teaching. (xvii: 23-33). Lastly, the Pharisees, seeing that the others had been silenced, "gathered themselves together" and deputized a lawyer to entangle Him by asking Him a knotty question concerning the binding force of the Law. At one stroke he showed them that it is the "Spirit that quickeneth," and that *love* is the sum of all Law.

Thus having silenced these bigoted, envious, malicious leaders of the people He, in righteous indignation, and vested with the authority of Heaven, denounced in burning words their deceitfulness, and hypocrisy and tyranny, and concluded with His *last terrible warning* in the language of the lesson before us.

No other attempt was ever made to entangle our Lord in his teachings. His enemies were completely answered. But yet they with engendered hatred resolved more than ever to put Him to death. As has been well said; "They loved their blindness; they would not acknowledge their ignorance; they did not repent of their faults; the bitter venom of their hatred to Him was not driven forth by his forbearance; the dense midnight of their perversity was not dispelled by his wisdom. Their purpose to destroy Him was fixed, obstinate, irreversible; and if one plot failed, they were but driven with more stubborn sullenness into another. It was because of this settled determined character seen in them that our Lord 'rolled over their guilty heads, with crash on crash of moral anger, the thunder of His utter condemnation.'—(Farrar).

III. Exegetical.

27. *Woe unto you.*—In our Lord's denunciation this woe is pronounced eight distinct times, in contrast with the eight beatitudes in the Sermon on the Mount. He who rewards the righteous with his blessing condemns the wicked with his curse. Those who criticise the seeming harshness of our Lord's language must remember that it is right and just to condemn sin, and that the One speaking here had committed to Him the authority to judge the world in righteousness. *Scribes and Pharisees.*—It is remarkable that in enumerating the crimes which made a national existence no longer possible for the Jews, Jesus did not dwell on the vices of the people, but on the spiritual wickedness, the vain-glory, hypocrisy, and religious insensibility of their spiritual teachers and guides."—(Dr. Morison). Our Lord singles out the Pharisees who had been for 150 years noted for their zeal and strict observance of the law. *Ye are like unto whited sepulchres.*—It was the custom in March to whiten the sepulchres with chalk, so as to make them distinct that no one would inadvertently touch them and become unclean. These whited sepulchres looked well outwardly but were corrupt within.

28. *Ye also outwardly appear righteous.*—The contrast between this outward profession and their inner life, known so well to our omniscient Lord, constituted their most glaring hypocrisy.

29. *Ye build the tombs of the prophets.*—Thus they would proclaim to the world their disapproval of the ill-treatment of the prophets and the righteous and yet even now they were laying plans and concocting schemes to put to death the greatest of the prophets—the divinely authenticated Messiah.

31. *Ye be witnesses.*—Their very present conduct was enough to show that they were no better than those who "killed the prophets." They were witnesses to their ancestry in deeds. (vs. 29), and in words (vs. 30).

32. *Fill ye up therefore.*—You have gone beyond control. What your heart desires to do, do without hindrance.

33. *Ye serpents.*—John the Baptist, under special inspiration, had used the same language with reference to them, but asked, "who hath warned you to flee from the wrath to come?" (iii: 7). Here our Lord, who knows fully, the hearts of men, pronounced judgment calmly and deliberately upon them: "How shall ye escape the judgment of hell?"—(Revised).

34. *Wherefore.*—As ye are determined to persist in this way. *I send unto you.*—Notice the calm authority of the Christ, although the Crucifixion must intervene between this and the fulfilment. *Some of them ye shall kill.*—Read the Acts of the Apostles. Stephen was stoned; James was beheaded; Paul was scourged and imprisoned and "persecuted from city to city."

35. *Upon you may come the righteous blood.*—"A punishment equal to the accumulated woes brought upon men for the crime of rejecting the truth, and persecuting its righteous preachers in all these ages, should be heaped upon the devoted heads of the Jews. And this was an act of manifest justice, since they put one, infinitely greater than all the prophets, to death, even the Messiah himself; and in opposition to stronger evidences of a Divine mission than any former prophets had given."—(Watson). *Zacharias, son of Barachias.*—It is thought that according to Jewish custom Zacharias' father had two names, Jehoiada and Barachias.—(11. Chron. xxxvi; 16-19).

36. *Upon this generation.*—Not so much upon the people then living as upon the Jewish nation as such.

37. *O Jerusalem, Jerusalem.*—In this tender and pathetic wail over the doomed city is revealed the loving nature of the righteous judge. *Thou that killest, etc.*—Literally, thou that art killing and stoning, *i. e.*, thou that hast the habit of such deeds of injustice and cruelty. *How often would I have gathered thy children together.*—The

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I of this sentence is omniscient, being in all the invitations and calls and promises—form creation down. *And ye would not.*—Even the Omnipotent *could not* save them when they *would not* be saved.

38. *Your house is left unto you desolate*—The Temple—the whole nation—was left *érémos*—deserted of its Messiah.

39. *Till ye shall say, etc.*—After our Lord's resurrection he appeared only among his disciples. But in the *better future* when the Jews shall recognize their Messiah in Jesus of Nazareth they shall receive Him with the glad cry of *Blessed is He that cometh in the name of the Lord.*—(Psa. cxviii: 26.)

IV. Doctrinal.

1. Learn that the lowly Lamb of God is also the just Judge of men. He who took up little children in his arms drove the money-changers from the Temple and He who cried: "O, Jerusalem, Jerusalem!" also said, "Woe unto you Scribes, Pharisees, hypocrites."

2. The most religious of men may be also the greatest hypocrites. A man's profession does not necessarially indicate what he *is* but often quite the contrary. In Muttra, the birth-place of Krishna, the *Chaubis*, on the religious guides of the people, are the most ignorant and bigoted of all the people and full of all uncleanness." (vs. 27).

3. Long continued habit developed into settled character, so that men who have followed a certain course for years are not likely to change. The children of those who killed the prophets will generally "fill up the measure of their fathers."—(vs. 32).

4. God's Spirit will not always strive. It is not right that it should. The incorrigible should be punished and the house of those who "continually kill the people and stone those that are sent unto them," should be "left unto them desolate."

5. God punishes only when compelled to. Even when he does so the tears are in his words and acts.

V. Homiletical.

1. The Whited Sepulchres: (1) Like pleasant abodes outwardly; (2) Caves of bones, diffusing death, within.—Spiritual death in the guise of spiritual bloom: (1) Captivating. (2) Destructive. (vs. 27, 28.)

2. The murderers of the prophets: The garnishing of the sepulchres of the prophets may be suspicious. (1) When it bears witness to a diseased hanging on to antiquity. [False and morbid mediævalism]. (2) When it robs the prophets of the present of their rights. (Lange). (vs. 29—32.)

3. The power of man to falsify the state of his heart, by his outward conduct, is remarkable; he can appear to be what he is not. The most corrupt can so thoroughly counterfeit goodness that they may pass undetected for a long time, perhaps to the end of their life. In proportion to the vileness of the heart is the force of the temptation to this hypocrisy. Were a bad man to leave his heart thoroughly uncovered in his daily life, corrupt as society is, it could shun him with horror, and his existence would scarcely be tolerated. Was this hypocrisy confined to the Pharisees? By no means; it has ever been one of the most common sins of mankind. Bad men every where counterfeit goodness, and seek to pass for what they are not. This hypocritical acting Christ denounces as a '*blind*' policy, and it is so. A thousand times better let the outside be filthy, bad though that would be, and the inside clean, than for the inside to be defiled and the outside pure. Blind policy, too, because the *whited* sepulchre must one day be thrown open and expose its contents to the sun. Justly, then, does the Heavenly Teacher fling his terrible woes against this abominable hypocrisy.—(Homilist).

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—It is in no captious spirit that I desire to refer to your leader in the issue of the 17th instant entitled, "The Holy Ghost upon us." The subject is one of such grave moment to all who are interested, as well as actively engaged in the spread of the Gospel, that carping criticism would be sadly out of place.

You affirm that a scriptural distinction exists between the Holy Spirit *within* the believer and the Holy Ghost *upon* the believer; that the former is manifested in the experience of every faithful and obedient child of God, while the latter is evidenced by the enduement of power which produces the striking results that sometimes accompany the preaching of the word. The Old Testament illustrations you cite are scarcely appropriate, seeing that they have reference to performances of purely physical strength, and more especially that the Scriptures specifically teach that the Holy Ghost, in the New Testament sense, was *not* given to those who believed till after Jesus was glorified (John vii. 39) when the promise of the Father was fulfilled.

The Saviour made no such distinction, as appears in your article, when he told his disciples that it was better for them that he should close his earthly career so as to send the Holy Spirit for the twofold purpose of comforting their hearts by the assurance of his indwelling presence and illuminating power, and of convicting the world of sin, righteousness and judgment (John xvi. 7-14). The manner and method of the pentecostal manifestation of the Holy Ghost was epochal, and signified the inauguration of the dispensation of the Spirit, just as the voice from Heaven and the appearance and proclamation of the Baptist ushered in that of the Son. I do not think that your appeal to Scripture has been successful. It seems unphilosophical as well as unscriptural to teach that the Spirit of God may, in his divine personality, be indwelling in the believing disciple, and yet at the same time be wanting to him in the prosecution of his duties as a preacher and a witness of the truth.

The men who were conspicuous champions of the Gospel at its first promulgation, Paul, Stephen, Barnabas, &c., are characterised as "full of faith, and the Holy Ghost." This expression seems clearly to indicate that the extent or degree of the Spirit's manifestation in or through the believer is as the measure of his faith, and with this principle the whole tenor of revelation and the entire plan of redemption accords.

That a man may be full of the Holy Ghost and yet not be successful in seeing sinners converted under his preaching is abundantly proved and forcibly illustrated in the case of Stephen, whose faith and power enabled him to work "great wonders and miracles among the people" (Acts vi. 8), yet ("being full of the Holy Ghost" Acts vii 53) when he preached to his countrymen suffered death at their hands instead of seeing them turn to God.

A special enduement of power doubtless rests upon such men as Paul, Wesley, Taylor, Moody, &c.; but though the apostle attributes his surpassing labours to the Spirit within him, and his own success to the grace of God, we do not find him supplicating fresh baptisms of the Holy Ghost for himself, nor urging his congregations to repeated supplications for the outpouring of the Holy Ghost; on the contrary he seeks to enlighten them as to the possibilities of the power of the Spirit within them so as to stimulate their faith to realise the same.

The work that William Taylor was commissioned and enabled of God to accomplish in India is a standing proof of the enduement of divine power resting on one man; and yet those who were associated with him in his labours here will find it difficult to recall any instances in which he specially urged prayer for the outpouring of the Holy Ghost. His was an indomitable faith in the presence and infinite available power of the Saviour indwelling in him by His Spirit, and according to his faith it was done unto him. Side by side with this Pauline worker in this great work was the John-like character of our beloved Bro. Bowen who though likewise full of faith and the Holy Ghost, and influencing thousands unawares, was satisfied to find his happiness in doing or suffering God's will.

When the Holy Ghost separates a man to the work to which He calls him, the individual is conscious of his commission, and succeeds in the measure of his faith and faithfulness.

Perhaps what some term a baptism of the Spirit others more correctly designate an accession of faith. In the former the tendency is to throw the responsibility upon God, while in the latter it is felt by the believer to be personal. "This is the victory that overcometh the world even our *faith*." "I can do all things through Christ who strengtheneth me."

Yours in the faith,
W. B. W.

22nd March, 1888.

Dear Sir,—Bro. Harvey Henry Todman, who was well-known in Bombay, died at the Madras General Hospital on Tuesday, the 20th March, 1888.

The deceased retired about four years ago from the Bombay Ordnance Department in which he was a Warrant Officer, and accepted the position of Resident Master in the Baldwin High Schools. He was connected with these schools for about three years when he accepted the post of Bailiff of the Madras Court of Small Causes. While in the discharge of his duties as bailiff he fell from his bicycle and sustained a fracture of the spine. This injury brought on paralysis from which, after several months of great suffering, he died.

Bro. Todman was a prominent member of the Methodist Episcopal Church in Blacktown, Madras. He was converted at Poona about twelve years ago under the ministry of the Rev. D. O. Fox. At once he identified himself with our people in that place, and after the usual probation became a member of the Poona Church.

He was subsequently connected with the Church at Grant Road, Bombay, the Ahmedabad Church, the Church at Mhow, at Bangalore, and at Blacktown, Madras. Of most, if not all, these societies he was an official member. At Blacktown he was a local preacher, a class leader, steward and trustee. He held a high place in the confidence and affection of the membership of this society and his departure is keenly felt by all. But their loss is his gain; for he was well prepared to go. He often during his sickness expressed himself as waiting for the Master's call. He leaves a wife and four children. His remains were interred on the 21st instant in the General

Cemetery, Perambore Road, Madras. The Rev Dr. Rudisill conducted the funeral services.

"A."

CHURCH DIRECTORY.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F. Frease, Pastor. Sunday-school, 9-30 a. m. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p. m.

GRANT ROAD—Rev. H. C. Stuntz, Pastor-Sabbath Services, 11 a m. and 6 p. m. Prayerr meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Spare periodicals for Reading-room and for distribution, also cast-off clothing, are solicited.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY — Sabbath Services, 8 a. m. and 6 p. m. Rev. Albert Fentiman of Benares.—Sunday-school, 4-30 p. m.

BYCULLA (adjoining Victoria Gardens)—Sabbath Services, 8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p. m. American Mission High School, Byculla.

SPECIAL NOTICES.

A LECTURE will be given this evening, March 31st, 1888, at the General Assembly's Institution, Kalkadevi, at 8-30 p. m. precisely, by the Rev. Wm. Bell, M. A. Subject :—"The Meaning and Aim of Sacrifice." The address will be delivered in English. Admission free : all are invited. Come and bring your friends. After the lecture, discussion will be invited.

THE Rev. Filmer Sulivan, Vicar of St. Matthew's, Bayswater, will preach on *Easter Day* in the Mission Church, Girgaum, at the 11 a. m. and 6 p. m. services. There will also be a Children's Service at 4-30 p. m.

Epitome of News.

SATURDAY, MARCH 24.

—*Times of India :* It is estimated that the language most spoken on the globe for the last thousand years is Chinese, for it is the only one which is talked by over 400 millions of the human race. The next language most in use, but at a very great distance behind Chinese, is Hindustani, spoken by over 100 millions. Then follow English (spoken by about 100 millions), Russian (over 70 millions), German (over 57 millions), and Spanish (over 47 millions).

—The "potentiality of riches beyond the dreams of avarice" must surely reside in the dust-bins of the world. It has long been darkly rumoured that margarine is made from scraps of fat which have been cast into the household limbo; and we know that the old bones taken from the same receptacle are converted into a variety of articles, useful and ornamental. Now some ingenious person in America has discovered a use for old boots, shoes, and slippers. The leather is chopped by machinery into very small pieces, which are soaked for several days in a bath of chloride of sulphur. When they have been dried they are very hard and friable. They are then thoroughly washed in cold water, dried a second time, and pulverized. The powder thus obtained is mixed with glue, pressed and moulded into combs, buttons, hafts, for knives, umbrella-handles, and many other useful things. The product is said to have the appearance and the solidity of ebonite of a superior quality.

—Mr. C. P. Cooper, the Chief Presidency Magistrate of Bombay, has we hear, obtained an extension of leave for six months.

—A terrible accident is reported from South Villejo, California. A steam ferry boat was crossing the river, laden with passengers, when the boiler exploded. The number of persons killed is stated at over thirty. There were seventy persons on board the boat, most of them being labourers, when the explosion occurred. The boat was just leaving the wharf. The fuel used for the boiler was petroleum, and this caught fire, and in a few moments overspread the vessel, the flames being also communicated to the wharf. Before sufficient help could be brought to rescue the unfortunate people on board, the boat was burned to the water's edge, and sank. Many of the victims were in the cabin when she went down.

—*Madras Mail ;* Indian Medical Service : The following is a list of the Candidates for Her Majesty's Indian Medical Service who were successful at the competitive examination held at Burlington House on Feb. 13 and following days. Seventy-three candidates competed for fourteen appointments, all were reported qualified :—D. C. Marshall, 3410; D. M. Moir, 3355; J. R. Roberts, 3350; H. F. Whitchurch, 3275; H. C. L. Arnim, 3250; A. E. Grant, 3160; J. G. Hcjel, 3145; W. H. Gray, 3140; F. W. Gee, 3110; P. W. O'Gorman, 3100; F. C. Pereira, 3080; K. Prasad, 3080; G. T. Mould, 3070; and G. S. Thomson, 3073.

MONDAY, MARCH 26.

—*Times of India :* We understand that Mr. Nusserwanjee Manockjee Petit has presented his estate, known as Lal Baug, at Parel, worth about two lakhs of rupees, for the use of "the Jamsetjee Petit Parsee Orphanage." The total amount of money given away in charity by Mr. Nusserwanjee, by way of perpetuating the memory of his deceased son, comes to about seven lakhs of rupees.

—The first perfect specimens or Edison's ingenious speech-recording machine, the phonograph, are expected in London this month. Colonel Gouraud, Edison's valued friend and representative in Europe, has the intention of presenting the first half-dozen instruments which come to hand to the principal crowned heads in Europe, for them to correspond with each other in this novel manner. A representative will also travel through Europe with a phonograph, which will speak to the scientists of the Old World in words direct from that great inventor's (Edison) own lips.

—*The Overland Mail :* The correspondent of the *Daily Chronicle* at Rome writes on March 6 : The negotiations between Russia and the Vatican, which have been carried on through the intermediary of the Papal Nuncio at Vienna, Mgr. Galimberti, and Prince Lobanoff, the Russian Ambassador in the same capital, have now arrived at such a point that the definite re-establishment of diplomatic relations between Russia and the Holy See may be considered imminent. The resumption of these relations will be signalised by the despatch of a Russian diplomatic agent to the Vatican, and by the restoration of the Concordat regulating the position of Roman Catholics in Russia. These steps will shortly receive the formal sanction of the Government of the Czar, while the Russian Ambassador at Vienna, Prince Lobanoff, will go to St. Petersburg to see the Czar on the subject some time before Easter. In order, moreover, that the affair may be as speedily settled as possible, M. Boutenieff, counsellor to the Russian Embassy in London, has left for Vienna, so that Prince Lobanoff may have the advantage of his services.

—A terrible crime is reported from Knockamuckley parish church, county Down. A wedding was taking place, the bridegroom being a man named Thompson, and the bride a woman named Moffatt. In the middle of the ceremony Thompson was shot by a brother of his former wife, and so seriously injured that he subsequently died.

—The Registrar-General for Ireland reports that the number of emigrants from Ireland last year was 83,200, an increase of 19,786 on the preceding year, the males being 43,378, or 11,237 more than in the previous year, and the females showing an increase of 8,549. Nearly 80 per cent. were between the ages of fifteen and thirty-five. Of the males, 77 per cent. were labourers. Over 84 per cent. went to the United States of America; the rest to Canada, Australia, and New Zealand.

—M. de Naville and Count d'Hulst, who are excavating at *Tell Basta*, have recently made an important discovery in a statue of Rameses II., having the striped headdress painted in various colours—namely, blue, green, and gold. There are also traces of red paint on the lips.

—It is reported that railway men in Chicago, St. Paul, and Minneapolis are preparing plans for a railway *via* Bismarck, British Columbia, and Alaska, to Pekin, China, and Irkutsk, Russia. Behring Strait is only thirty-five miles wide, and is dotted with islands. It is proposed to bridge the channel. On the opposite side at East Cape the line will start for interior points. Russia is already building to Irkutsk, and this line will be extended to the American road. The projectors assert that the scheme is not visionary.

TUESDAY, MARCH 27.

—*Bombay Gazette :* The London correspondent of the *Manchester Guardian* says :—The financial position of Prince Victor Dhuleep Singh, who was lately gazetted from Sandhurst to a commission in a cavalry regiment, is engaging the attention of the India Office. The Prince, who has steadily refused to have anything to do with his father's vagaries, did not suffer financially during his mother's lifetime for she was paid a portion (I believe half) of the pension due to the Maharajah. But now that she is dead and children are coming of age other arrangements are necessary, and I believe the young Prince will not have to complain of illiberality on the part of the India Office, which has perhaps been warned by the trouble given by his father, and looks to the son to neutralise in some measure the effects of the latter's attempt to cause disaffection amongst the Sikhs, small though that is believed to be. There is of course no truth in the rumour which comes from India that the Prince's financial state is imperilled by the claims of the family creditors, for he inherits nothing from either his father or his mother.

—The Oriental Express on its way to Paris had on Sunday night, July 4, a narrow escape

of being maliciously wrecked. It was saved by the presence of mind of a gate-keeper who, coming unexpectedly on a barricade thrown across the line, improvised with an ordinary lantern and a red handkerchief a danger-signal, which fortunately was seen at 500 yards' distance. The barricade was built of sleepers, rails, and stones, which had been heaped up beside the line, and was so massive that a squad of navvies, fetched in haste, were more than half an hour in removing it.

—Sir John Gorst, Under-Secretary of State for India, has, in compliance with one of the new rules of procedure being nominated by the Speaker to be a deputy speaker.

—*Word and Work*: A whole village in Brazil has accepted the Gospel through the efforts of a missionary who went at the invitation of a young business man. "Everywhere," it is stated, "the Word was received with gladness; and, like the Bereans of old, the people studied the Scriptures to see if these things were so."

—*The Rock*: The net increase of the Methodist Episcopate Church of America last year was 106,000, the largest gain in the history of the denomination.

—*Times of India*: It is said that the Foreign Office is energetically pressing the Chinese Government to make no further delay in granting Mr. Little a permit to ascend the Yang-tsze River to Chung-King, and is insisting that the local authorities shall not be allowed to put obstacles in the way of a British subject exercising a plain treaty right. Lord Salisbury has named April as the date beyond which Mr. Little's steamer must not be detained in the lower parts of the river.

—The Queen, says an home paper, makes progress with Hindustani, and gives commands to her servants, Mahomed Baksh and Abdul Karoem, in this tongue. These two servants stand behind the Royal chair, and have the crown and cipher emblazoned on their *chaphans*.

Wednesday, March 28.

—*Times of India*: An important discovery of several thousand ancient documents has been made at Stratford-on-Avon. The local company of rifle volunteers lately removed their armoury from the old Guildhall to other quarters, and a minute examination of the premises has just been made by the headmaster of the Grammar School, the Rev. S. de Courcy Laffan. On his ascending the staircase leading from the armoury, an old chamber was discovered, the passage to which had been blocked for many years. Scattered over the floor of the chamber were some thousands of old documents, some of them in such a state of decay that the writing had become almost illegible. Some of the documents are dated 1579, and the more important range from the time of Queen Elizabeth to that of Queen Anne. The town clerk has removed the papers to a place of safety, and a careful examination of them will be made by the librarian, Mr. Savage.

—*The Christian*: Rev. E. R. Fulkerson, who is at present engaged as tutor in the Tokio Anglo-Japanese College in Aoyama, reports that "all the students in the dormitories, with the exception of two or three, have been brought to Christ. They all seem to want to preach to others as soon as they are converted. Nor are their efforts in vain. They returned recently, and reported about two hundred hearers and twenty conversions during a single afternoon."

—New Alabama with 30,000 inhabitants has not one public drink-shop. Money formerly spent on liquor now pays for food, clothing, or land.

—Mr. Caine, M. P., states that in Ceylon the natives would welcome the prohibition of the distillation of arrack, the native spirit, and also of the retail sale of imported spirits.

—Mrs. Salter, the Mayor of Argonia, Kansas, the first woman in the world who has filled such a post, has shut up all the drinking saloons in the place, and has made matters extremely uncomfortable for gamblers and sharpers of all sorts.

—*The Voice*: Toothpicks are manufactured by one machine at the rate of 6,000,000 per day.

—It costs art students about $600 a year to live and study properly in Paris.

—*Indian Witness*: Mr. Samuel Smith has formulated in Parliament the reforms which the National Congress at Madras urged upon the Government, namely:—that the Legislative Council should be elected; that the Annual Budgets should be discussed therein; that a Standing Committee of Parliament should be formed to supervise Indian affairs; and that a Royal Commission should be appointed to inquire into the Government of India. These were moderate and reasonable requests, said Mr. Smith, "and he earnestly recommended them to the House."

—The friends of Gopalgunge Mission will be glad to learn that the Rev. M. N. Bose baptised the Head master and the Pundit of the Mission School on the 19th ultimo. These converts have left their families behind them and need sympathy and divine help.

—The Rev. M. J. Coldron, of Chandbally, in the *Indian Witness*: There is a very interesting case of a Native "Guru," who, about eight years ago, got a tract, most probably the one entitled "The Confuter of Caste." This gave a new tendency to his mind, and he began preaching the doctrine of no caste, that all men are the children of one Supreme Father, and that the Son of God is the only Person who is authorized or has the power to save sinners. —This Guru has shown such faithfulness, and such adaptation to his work, that he now has about 5,000 followers. He told me his experience, how he came to enter upon this work. He was formerly rich, owned lands, and one year he had a large amount of rice in his godown, and the Lord appeared to him in a dream and told him to sell all his rice, and give the proceeds to the poor; then the Lord came to him again and said, sell all your land and give to the poor and I will make you rich in *dharma*; he said it took him a long time to be willing to give up every thing, but since he did he has found the Lord's promise true. *** The man promises that if I will be patient with him awhile longer, he will have the majority in these villages, and then they will publicly profess Christ by *Baptism*.

Thursday, March 29.

—*Dnjnodaya*: The *Bombay Gazette* of the 28th contains an interesting account of the Industrial School at Alibag, under the direction of Rev. Ganpatrao Nawalkar. The number receiving technical instruction is 84, distributed among the castes as follows: Brahmans, 43; Shenvis, 1; Prabhus, 1; Cultivators, 8; Bhandaris, 12; Kolis, 3; Mussalman, 1; Beni-Israel, 2; Christians, 1: total, 84. All these are students of either the High School, or the Vernacular schools. The interesting part is the willingness of Brahman boys to learn these useful trades. This willingness is not exceptional, for we can bear witness to the oft-repeated request of the high caste boys in the Mission School at Roha, also in the Konkan, to have a technical class established and only the lack of money has prevented its establishment. Not only have the boys of the school expressed this willingness, but many of the citizens of the place have offered to join such a class. We are very glad Mr. Navalkar has attempted the experiment, and proved its practicability.

—*Scientific American*: Among the almost numberless methods of removing particles from the eye, the following is recommended as an efficient means: Make a loop by doubling a horsehair. Raise the lid of the eye in which is the foreign particle; slip the loop over it, and placing the lid in contact with the eyeball, withdraw the loop, and the particle will be drawn out with it.

—*The Bulwark*: For the present we close, presenting our readers with one of the neatest [illegible] arguments for the [illegible] truth of the Holy Bible that we ever [illegible] coming from the sharp [illegible] France. A lady was being twitted and chaffed for now believing in her Bible. "But how do you know," said one of all people now believe in the Bible?" She replied, with a scarcely [illegible] "It all came about thus, monsieur—I made my own acquaintance with its Author." To become acquainted with the Author, to let His Spirit speak in us through His own Word, is the true—perhaps the only—way of becoming immovably convinced that the Bible is indeed the Word of God.

—*Bombay Gazette*: It is proposed to erect in Mandalay, for the use of the American Baptist Mission, a fire-proof chapel as a memorial to the late Dr. Judson, the pioneer Missionary to the Burmans. It is hoped to raise Rs. 30,000 for the purpose, of which a good beginning has been made by one of the few survivors of the converts baptized by Dr. Judson giving Rs. 3,000. Mr. F. D. Phinney, the mission treasurer in Rangoon and an American missionary in Burmah, will gladly receive and forward contributions for the Judson Memorial, and it is hoped that the receipts will justify the laying the corner-stone of the building on the 8th August 1888, the one-hundredth anniversary of Dr. Judson's birth.

—*Times of India*: The English Budget, summarized yesterday in a Reuter's telegram, is not without its novel points. A tax on race-horses is certainly an ingenious and at the same time unobjectionable financial expedient. The owning of racers is an expensive luxury, and the impost of five pounds on each horse will hardly be felt by the men who can afford it. There are many thousands of race horses in training in England, and the tax will bring in a round little sum to the Chancellor of the Exchequer. Another contribution from the richer classes will be derived from the tax of five shillings a dozen on bottled wines. The reduction of one penny in the Income-Tax will come as a welcome boon to the hard-pressed middle classes, who contribute so largely in proportion to their means to the burdens of the Empire. The utilization of the interest derived from the Suez Canal shares towards defraying the cost of Imperial fortifications is also worthy of note.

—The mail brings out details in regard to the recent severe fighting at Suakin. It was of the most determined character, the rebels coming up in force to within 1,000 yards of our redoubts. They had large supplies of ammunition, and kept up an incessant fire, the fight being watched by the residents of the town from the housetops. Our loss included Colonel Tapp, commander of the 3rd Battalion, and five men. Among the Arabs several Sheikhs of considerable note were killed, and their total loss was very severe. The *Times'* correspondent at Suakin, in describing the affair, incidentally mentions that trade with coast ports is steadily increasing, and that considerable quantities of cotton manufactures, chiefly from Indian mills, are being sold.

—Colonel Mockler, our Political representative in the Persian Gulf, has started from Bushire for Baghdad to meet Ayub Khan. Ayub with his principal sirdars will be brought to India in the Government steamer *Lawrence*, the main body of his followers being conveyed in a chartered vessel from Bussorah to Kurrachee.

—The P. and O. Co.'s steamer *Oceana*, with the English mails of the 16th inst., left Aden for Bombay, on Tuesday, at 11 a. m.

Friday, March 30.

—*Bombay Gazette*: Nine Indian artisans for the Glasgow International Exhibition left Calcutta on the 26th inst., in the steamer *Clan Matheson*. Two are Punjabis, and seven Bengali Hindoos. Among them are two wood-carvers, two jewellers, two potters, two Brahmin sweetmeat-makers, and one barber. All the exhibits for the Exhibition have now been despatched.

—The railway guard, Brookes, who was charged with having committed a brutal assault on a lady travelling in a train in the North-West Railway last December, has been convicted, and sentenced by Mr. Justice Rattigan to five years' rigorous imprisonment.

—*Times of India*: The Exchange market became firmer on Wednesday afternoon, and a rather general impression prevailed that we had reached a low point, and might not go lower. But Reuter's telegram received this morning quoting Silver down to 43d., a drop of 3-16 in the rupee, dispelled all hopes of remitters for the immediate future. Silver is now below the demand rate of Exchange. At 43·00d. it lays down in Bombay at the equivalent of 1s. 4·45d., as compared with Council post bills at 1s. 4·49d. There is a general feeling in the market that the price of Exchange is low enough, but neither banks nor merchants can raise prices with the plethora of money that exists in Bombay at the present moment. Cotton is arriving freely now, and for the past two or three days more wheat has been arriving, which is the only hopeful sign. China rates are expected to improve, but the latest telegrams quote 220½ for Telegraphic Transfer remittance to Bombay. This is a low rate, and bankers cannot face it until something more than sentiment becomes a factor in making the market.

—The *Madras Mail* understands that arrangements have been made for holding a Mahomedan Congress at Allahabad in February next, when certain important questions effecting Mahomedans will be discussed. Representatives are expected to proceed to Allahabad from all parts of India, and thirty delegates will go from Madras.

Selections.

PROF. JOHN STUART BLACKIE'S TESTIMONY.

To the Bible I am indebted for the greatest blessing that can happen to a young man at his first launch out of boyhood into youth, viz: the firm grip which it gave me of the grand significance of human life, and of the possibilities of human nature when true to its highest inspirations. I was not more than fifteen years old when I was moved to adopt the ideal ethics of the Gospel as my test of sentiment and my standard of conduct; and to this I adhered steadily thenceforward, just as a young seaman would stick to his compass and to his chart, and a young pedestrian to his map of an unknown country. This early intimacy with the best of books—not a mere Sunday acknowledgment, but a living dedication of the life—kept me free from the power of those youthful lusts against which St. Paul warns Timothy, and which if not kept under, have a fatal tendency to taint the blood, and to dull the nerve of the moral nature in man. To this book, and specially to this Epistle, I here delight to confess my obligations as to no other influence in the shape of printed paper.

DOCTRINES AND CEREMONIES OF THE CHURCH OF ROME.

The following list, which has been published by the Protestant Laymen's League, shows the dates when the Church of Rome adopted her various unscriptural doctrines and ceremonies, and clearly illustrates the process of "development" that has been going on under Papal rule:—

	A.D.
Invocation of Saints	375
Prayers for the Dead	400
Worship in an unknown Tongue ...	600
Supremacy of the Pope	606
Worship of the Cross, Images and Relics...	787
Constrained Celibacy of the Clergy..	1000
Canonisation of Saints	1000
Infallibility of the Church	1076
Chaplets	1090
Sacrifice of the Mass	1100
Seven Sacraments	1160
Transubstantiation	1215
Confession	1215
Elevation of the Host	1220
Ringing of a little Bell at the Mass...	1227
Corpus Christi Day	1264
Procession of the Sacrament ...	1336
Withholding the Cup from the Laity	1415
Purgatory	1438
Tradition	1546
Apocryphal Books	1547
Priestly intention necessary to the validity of a Sacrament	1547
Venial Sins	1563
Sale of Indulgences	1563
Creed of Pope Pius IV in which Twelve new Articles of faith were added to the Nicene Creed, composed A.D. 325	1564
Immaculate Conception	1854
Papal Infallibility } Vatican Council }	1870

—(*Rock.*)

Miscellany.

—Spurgeon gives as one secret of his success as a preacher in the following: "I am a small vessel, but then I empty out my stores. All I know, I tell. I preach all I have on hand on my heart; therefore the people get more from me than they do from far superior men. As the most of us are of average or inferior ability, let us always do our best. Preach all you know about the matter in hand every time. Do not imagine that you ought to reserve a little for the next occasion. You may be dead before the next sermon is due." But try and say all in 30 minutes.

—Here is one of Mr. Haffenden's interesting narratives: "I know an American missionary who was sent to Burmah thirty years ago to make inquiries about the languages. He himself spoke Burmese, and travelled far up the country many hundred miles. One night he encamped near a small village. Here he heard prayer going on in Burmese. He listened, and, to his utter astonishment, heard, not the name of Budda or that of any idols, but the name of our Lord Jesus Christ. He was the more surprised, for he knew that no missionary or white man had ever been to that part of the world, and so he went into the village and began to make inquiries. He found out that the head-man of the village had some years previously been down to another village some miles distant and had bought an article of food wrapped up in Burmese printed paper, which happened to be one single page of the Word of God, with a piece torn out of the corner. He read it, and, having himself sought to put sin away, he found that Saviour who is the Son of God, and whom he found was able to cleanse from sin. He now called his friends together and read that piece of the Word of God to them, and induced them to put away their idols. And when this missionary found them they had been for six years praying to Christ as the Saviour of sinners. This is the blessing of God upon our work of spreading abroad simply and solely the truth as in Jesus Christ."

TELEGRAPHIC NEWS.

Vienna, March 22nd: Their Majesties the King and Queen of Roumania have come here with an avowedly political object.

Berlin, 22nd: The health of the Emperor is improving.

Constantinople, 22nd: The claim of the Turkish Government to the Presidency of the Suez Canal Convention has been admitted by England and France. M. De Comte de Montebello will present a modified form of the Convention to the Porte on Saturday.

Sophia, 22nd: Bulgaria has decided not to reply to the Porte.

London, 23rd: Her Majesty put into Cherbourg in the afternoon, and resumed her journey in the evening.—The Bill for the Conversion of the Consols has been passed.—The Queen has been most graciously pleased to appoint the Most Hon. Charles Stewart, Marquis of Londonderry, G. M. P., Lord Lieutenant-General and General Governor of Ireland, to be a Knight of the Most Noble Order of the Garter.

Paris, 23rd: The Paris committee has ostensibly withdrawn General Boulanger's name from the candidature at Marseilles.

Berlin, 23rd: His Majesty the Emperor Frederick signed a decree on Wednesday, by which power is given to Prince Wilhelm to sign documents, and discharge such imperial functions as the Emperor may indicate.

London, 24th: The University Boat Race was won easily by Cambridge.—The House of Commons to-day passed a Bill authorizing the purchase of the Oudh and Rohilkhand Railway, and also for developing other Indian railways.

Paris, 25th: M. Felix Pyat, Communist, has been elected deputy for Marseilles.—General Boulanger's name came quite at the bottom of the poll, with 900 votes only.

Cairo, 25th: Ras Alula, Ghinda, and another powerful Chief are marching in the direction of Aiderese. The Negus himself is at Axumfas. The Italians expect the Abyssinians will shortly attack them.

London, 26th: Mr. Wm. O'Brien had just begun an address at a proclaimed meeting of the National League held yesterday at Youghal, when the Scottish Rifles, with bayonets fixed, and a force of Police, with batons drawn, appeared on the scene. They charged and dispersed the crowd, and several persons were injured, Mr. Plunkett, the Magistrate, receiving a severe gash across the face.

Paris, 26th: At the election for a candidate for the Department of Aisne General Boulanger headed the poll. It was, however, declared that a ballot was necessary.—The Boulanger agitation still continues, and it is now proposed to secure his assistance towards the establishment of a really strong Ministry.—The evacuation of the New Hebrides by the French troops is at last complete.—President Carnot, in conformity with the decision of the Court of Enquiry, has passed a decree, notifying the retirement of General Boulanger from the French Army.

Allahabad, 26th: Lord William Beresford has been offered by Lord Lansdowne the Military Secretaryship on his staff in India for one year and has accepted the offer.

Bucharest, 16th: Great political excitement and dissatisfaction prevails here, and there have been serious collisions between the gendarmes and the partisans of the Opposition around the palace. Several have been bayonetted, and many arrests have been made and

great uneasiness prevails among the several Republican groups.

London, 27th: The Budget for the past year shows an actual revenue of £89,000,000 against an expenditure of £87,400,000, and the estimated revenue was £89,287,000, and the estimated expenditure £86,900,000. In the Budget for 1888-89, with a view towards assisting local taxation a portion of the License Tax, and half the Probate Duties have been surrendered to the local authorities. The interest on the Suez Canal shares is to be utilised in defraying the expenses of the Imperial Fortifications. The Income Tax has been reduced one penny in the pound, while a tax on heavy vehicles has been raised in Great Britain, Ireland being exempt. A wheel-tax of two and six pence has been imposed, while a tax of one pound on pleasure horses, and five pounds on race horses, and five shillings a dozen on bottled wines, and a shilling per cent. per annum on securities payable to bearer, have been levied. Other stamp duties have been raised, and the net result shows a total ultimate surplus of £212,000.—The Budget Statement on being made to the House was generally approved.

Paris, 27th: The Court of Appeal has acquitted M. Wilson and others of the charges brought against them, regarding the sale of decorations.—France has rejected the counter-proposals made by Italy for a commerial treaty.

Zanzibar, 27th: His Highness Seyyid Bargoash bin said, G.C.M.G, Sultan of Zanzibar, died here to-day.—Seyyid Khalif, brother to the late Sultan, has succeeded to the *Gaddee*.

Bucharest, 27th: The opposition deputies led a large mob into the Legislative Chamber at Bucharest. The door-keeper was shot, and the troops were called out to repel the intruders. After a few volleys of blank cartridge the rioters dispersed.

Cairo, 27th: The Abyssinians are facing the Italian positions.

London, 28th: The House of Commons to-day adjourned until the 5th April for the Easter Holidays.

Cairo, 28th: Shots were exchanged between the scouts of the two armies during the night —General San Marzano does not believe that the Abyssinians intend making a general attack.

Paris, 28th: General Boulanger has withdrawn from his candidature of the Department of the Aisne, and has signified his intention of contesting the Department du Nord on the 15th.

Berlin, 28th: The Emperor is undergoing a course of "massage" to counteract his inability to take active exercise at present.

London, 29th: Mr. Randall, Separatist, has been elected for Gower Division, Glamorgan, by a largely reduced majority, replacing Mr. F. A. Yeo, who has died.

Mother Seigel's OPERATING PILLS,

FOR CONSTIPATION, SLUGGISH LIVER, &c.

UNLIKE many kinds of Cathartic medicines, do not make you feel worse before you feel better. Their operation is gentle, but thorough, and unattended with disagreeable effects, such as nausea, griping pains, &c.

Seigel's Operating Pills are the best family physic that has ever been discovered. They cleanse the bowels from all irritating substances, and leave them in a healthy condition.

The best remedy extant for the bane of our lives—constipation and sluggish liver.

These Pills prevent fevers and all kinds of sickness, by removing all poisonous matter from the bowels. They operate briskly, yet mildly, without any pain.

If you take a severe cold, and are threatened with a fever with pains in the head, back and limbs, one or two doses of **Seigel's Operating Pills** will break up the cold and prevent the fever.

A coated tongue, with a brakish taste, is caused by foul matter in the stomach. A few doses of **Seigel's Operating Pills**, will cleanse the stomach, remove the bad taste, and restore the appetite, and with it bring good health.

Oftentimes disease, or partially decayed food, causes sickness, nausea, and diarrhoea. If the bowels are cleansed from this impurity with a dose of **Seigel's Operating Pills**, those disagreeable effects will vanish, and good health will result.

Seigel's Operating Pills prevent ill-effects from excess in eating or drinking. A good dose at bed-time renders a person fit for business in the morning.

These Pills, being Sugar-coated, are pleasant to take. The disagreeable taste common to most pills is obviated.

FOR SALE BY ALL CHEMISTS, DRUGGISTS, AND MEDICINE VENDORS.

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From Brindisi—Col Hennessey H E the Maharaja of Cooch Behar Mr Bignall Baboo Sinha Mr and Mrs Macdonald and child Mr and Mrs Greig Capt Barry Mrs O'Donnel Maj Genl Lynch Mr and Mrs Dobbie Mr Woosman Mr Watt Capt Flood Dr Canter Col and Mrs Hamilton Mr Castelberg Mrs Crole and Rev A Finn.

From Gibraltar—Lieut Winter.

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Domestic Occurrences.

BIRTH.

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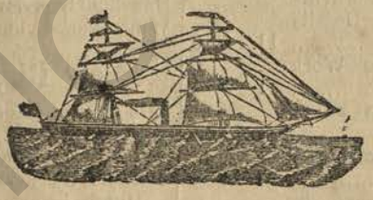

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